THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—ROMANS 6: 3-5.

No. 34, Vol. LXIV. Thursday, August 21, 1902. Price One Penny.

THE POWER OF PRAYER.

BY PRESIDENT L. SUMNER POND OF THE NEWCASTLE CONFERENCE.

THERE is perhaps not another form of religious worship more frequently resorted to than prayer. Nothing has more to do with shaping character, forming habits, choosing associates, and defining the boundaries of faith. It is as old as religion itself, and has come down to us from the first, yet its real significance is often buried in forms of outward show; formality often takes the place of contrition and humility, so that to the Lord, supplication is but empty sound. The thought may be framed in euphonious words and correct sentences, and may be uttered or chanted in sonorous tones, but lacking sincerity and faith it draws no blessing from the Giver of good gifts.

Prayer is an appeal unto the Father for things necessary and lawful for the comfort, support and protection of His children, and in order to be effective it must be accompanied by implicit confidence in His power to bestow divine assistance. The individual simply confesses his weakness before the Lord—acknowledges his inability to do His will without His aid, and pleads for succor which He alone can give. It is the beginning of true religion, the life of pure worship, the incentive to obedience, the shield of virtue and the motive power in turning man from sin. One's incentive to do good often-

comes from learning what others have done to gain the favor of the Lord. With the poet we may say:

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.
Footprints that perhaps another,
Sailing o'er life's stormy main,
A forlorn and shipwrecked brother,
Seeing, may take heart again."

The story of the lives of such noble men as Enoch, Abraham, Moses, Elijah and many others, of both ancient and modern times, cannot be studied without giving birth to new desires and aspirations in the minds of truth-seekers. They stand as beacon lights, pointing the path to nobler aims and ideals. The whole world looks with reverence upon such men. Yet their greatness did not consist of scholastic attainments, but was measured by their devotion to the Lord. True, they lived in times when perhaps there were not so many channels through which vice and sin crept into the pathway of mankind, yet from the beginning the evil one has had his freedom to tempt. Our own experience has taught us that he has allowed no opportunity to pass without using his influence to lead men and women astray. God has given him that privilege; in fact, it is a part of his mission. He serves the bitter to the human family that they may appreciate the sweet; his torches of deceit light the broad way "that leadeth to destruction," and so brilliantly is it illuminated that many "go in thereat."

The greatest obstacle placed before man consists in the manifold snares which Satan lays to decoy him. Sin in some form meets him on every hand. Lying, stealing, forgery, hypocrisy, drunkenness, prostitution and murder he finds in almost every class of society. In every vocation of life, temptations come to him to defraud his fellowmen in some fashion, to seize that which is not his own, through some means of deception or trickery. Naturally the soul not tainted with the effects of these evils looks with horror on the conditions by which it is surrounded. There also creeps into the mind a sense of the danger of being led away by the seeming pleasures to be had through indulgence in some of these evils, "without are fightings; within are fears." Can I subdue that foe? Am I equal to the emergency? Is my will-power greater than the inducements of the sin? Suppose I give way, what then? Will anyone know it? Will I have to meet it hereafter? To the latter question both conscience and Scripture answer that I must. Then the die is cast; I will fight it with my very life. This is a noble resolution, and if properly carried out, the effect will be marvelous. But right here do too many make their greatest mistake, in thinking that there is sufficient strength in self to overcome the world. The person in whose heart prayer is not found too often learns through grief and disappointment that he is poorly armed to battle with the mighty evils of his time.

The Savior, while on earth, laid no greater stress on any principle than upon prayer. He plainly saw that the adversary would strive to overcome His followers. He labored hard to show them how essential it was for them

to watch and pray lest they enter into temptation. He taught them not only to pray but how to pray, that their supplication should be heard by the Father. They should not pray as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets, and think they shall be heard for their much speaking. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." He desired that they pray for those things which their immediate circumstances required, and not to think that God would hearken more readily to long supplications of vain repetitions—"Your Father knoweth what things ye have need of before ye ask Him." He also taught, "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," showing that the surest weapon against a foe is not the sword, but that which comes from the Lord through prayer.

The Savior's teachings seemed hard to a people schooled to "love thy neighbor and hate thine enemy"; but in this as in all His doctrines, He set the example. Even when a jealous and wicked nation had in ridicule platted a crown of thorns and placed it upon His head, spit upon Him, given Him vinegar and gall to quench His thirst, and were torturing Him to the very utmost, His prayer was, "Father, forgive them; for they know not what they do." He prayed for His enemies, for His disciples, for Himself. He sought the Lord in public, in the presence of the multitude. He also prayed in secret—"He went up into a mountain apart to pray; and when the evening was come he was there alone," and "continued all night in prayer to God." Truly

> "He marked the path and led the way,
> And every point defines,
> To light and life and endless day,
> Where God's true presence shines."

Who can doubt the power of prayer, when even the Son of God presumed not to act without invoking the aid of His Father? It is presumption in the highest to imagine self able to combat alone the cunning craftiness of an evil world. Unless there is revelation (and it comes only in answer to prayer) to guide mankind, they are as "children, tossed to and fro, and carried about with every wind of doctrine." Our lives are in constant danger; our fight is not fought, our course is not finished. We are not yet saved and will not be until we are beyond the power of Satan. We have not yet arrived at that stage where there is not "a possibility of falling from grace, and departing from the living God." The Lord has said, "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." Failure to do this is ignoring the counsel of God and opening the door to sin.

A most effective prescription to cure every malady, where faith exists, is the following: Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5: 14, 15).

BRIGHAM YOUNG.

(Continued from page 527).

Less than a year after the Church was organized a revelation was given through Joseph Smith in which these remarkable words occur: "Ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. *Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my Church; go ye forth into the western countries,* call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me." (Doc. and Cov. 45: 63, 64). From the time those words were spoken the general movement of the Church has been westward. Terrible as were the drivings that compelled the migration in certain cases, yet benefits were to follow at a later time to the people.

The Prophet Joseph saw the impending Civil war in the United States, and he offered to the nation the only proper means of settlement; that was, the purchase of the slaves. He also, when he found that his people could enjoy no peace in Illinois and Missouri, planned to lead them far away from their uncongenial neighbors to the Rocky mountains. But his great career was suddenly cut short, and it was left for another to continue his work and see the fulfillment of his prophecies. Under the able leadership of Brigham Young the Saints made their remarkable exodus, and with their weapons of industry, the plough and the spade, hammer and axe, they conquered the land of promise.

The "Utah war" had scarcely closed when the long heard mutterings and ominous sounds of a far greater conflict grew into the tumult of the contending hosts. The armies of the Northern states were marching against their brothers in the South. The "Utah war" had been a bloodless conflict, but in this war of the Rebellion the blood of a million was to be spilled. It was then that the Saints realized the purpose of the Almighty in commanding them to gather westward and permitting them to be driven to a remote place. Nestled in the valleys of the mountains they were entirely removed from the sphere of military action and took no part in that most unfortunate war.

The whole feeling of the people was, however, in favor of perpetuating the Union. The war broke out in April 1861; on the fourth of the following July the Saints celebrated the nation's birthday and declared their attachment to that inspired instrument, the constitution, repeating the oft made statement that their destiny would yet be to defend it against those who had forgotten the ideals of the fathers. In the beginning of 1862, while the outcome of the war was entirely uncertain, the citizens of Utah territory made formal petition to be admitted into the Union as a state. This was at a time when many states, some of the original ones of the Federation, were seceding. It was remarkable devotion on the part of those who had been wronged so shortly before by federal authority, and it showed an entire absence of the desire for revenge. As usual the petition was not granted.

In Utah during these years, while the nation was suffering such tremendous losses of life and property, the Saints were rapidly growing in numbers and prosperity. Some bitterness was caused by the federal judges who tried

repeatedly to cause the arrest and conviction of President Young. At one time the threat was made that soldiers from Camp Floyd were to be sent to take him forcibly from his home, but through the bravery of Governor Cumming this plot fell through. The governor permitted the Nauvoo Legion, as the territorial militia was named, to be called out to protect President Young, and after that no attempt was made to use force. But such persecution was so common, that the great leader had grown used to it all, and it did not unfit him for the innumerable duties of his position. He was not only spiritual leader to the people, but their trusted practical adviser, and no man of his time had more matters to consider.

The troops of Johnston's army were recalled at the beginning of the Civil war, some to fight for the union, some against it. Before departing from Camp Floyd they destroyed a great amount of ammunition and weapons and sold vast amounts of provisions and clothing. It is estimated that goods worth $4,000,000 were sold for $100,000. Many who had means to take advantage of this sacrifice now laid the foundation of their fortunes. President Young and others had already profited by contracts to supply the army with wood, grain and other materials, and he now made large investments. From the material standpoint the coming of the army had blessed the people, though they had expected that it would cost them everything they had. Before leaving, Colonel Cooke and other officers of the army called on President Young and presented to him as a token of their friendship a flagstaff from which had floated the Stars and Stripes. The President used it for the same purpose many years.

A most interesting event occurred in the fall of 1861. It was the completion of the Overland Telegraph line. Forces had been working to stretch the telegraph from San Francisco eastward and from the states westward. It was at Salt Lake City that the junction of the two lines was made. On October 17th, the eastern line was completed, and next day President Young was given the honor of sending the first message over the wire. It was to Mr. Wade, the president of the telegraph company, and after congratulating him on the work President Young made this significant statement. "Utah has not seceded, but is firm for the laws of our once happy country." Acting Governor Frank Fuller sent a similar message to President Abraham Lincoln. To both loyal congratulations, suitable replies were made. Six days later, the western division of the great system was completed, and President Young was also tendered the privilege of sending the first message to the Pacific. This courtesy is suggestive of the real respect in which the great colonizer was held in spite of the bitterness of the times.

The advent of the telegraph across the continent marks a new era in United States history. It was appropriate that the great tie between the east and the west should be accomplished at Salt Lake City, the oasis of the American desert.

[TO BE CONTINUED].

AN ITEM OF HANDCART EXPERIENCE.

In 1856, after five years active labor in the ministry, the writer was honorably released from the presidency of the then largest branch of the London conference, that he might gather to Zion.

He forwarded to the office of the British mission in Liverpool, funds, with instructions to purchase an ox-team outfit to convey himself and wife and their four children from the outfitting point, Iowa City, to Great Salt Lake City.

About this time the subject of making the journey across the plains by handcarts was submitted to the Saints in the European missions; accompanied by the suggestion that those able to emigrate that season by ox or horse teams would be blest if they had faith to go by handcarts, costing so much less than teams and wagons and would use the means thus saved to emigrate other faithful Saints who did not have the means to gather to Utah that year.

The writer confesses, that in view of his wife being unused to travel, and that the four children were of tender years, ranging from six years, the oldest, to eleven months, the youngest, he hesitated, indeed made up his mind not to adopt the suggestion requiring a journey of thirteen hundred miles on foot, from Iowa City to Salt Lake, by handcart.

As the time for beginning the season's emigration approached, others were preparing to emigrate who had been co-laborers with, and under the presidency of this branch-president. They declared they were going in the same company and in the same way that he was going.

Finding this condition of affairs, and realizing that he had always striven to set a becoming example in temporal and spiritual matters to the brethren and sisters entrusted to his care, he hesitated no longer, but at once wrote to President Franklin D. Richards, asking to be numbered on the handcart list; and to hold the balance of funds subject to order, "to be used for emigration purposes only."

After receiving the approval of President Richards, this change was announced in public meeting; and to the credit of those who emigrated from that branch that season, all adopted the same method of gathering.

At the Sunday sacrament and testimony meeting after the announcement of the change, the gift of tongues was exercised by one of the sisters present. The interpretation was clearly given to the president, but for obvious reasons he refrained from speaking it. After a pause, a sister, other than the one who had spoken in tongues, arose and gave the interpretation as follows: "I, the Lord, am well pleased with the offering made by my servant Elder B——; and notwithstanding he shall see the angel of death laying waste on his right hand and on his left, on his front and on his rearward, yet he and his family shall gather to Zion in safety, and not one of them shall fall by the way."

It is a matter of history indelibly impressed upon the survivors of the Edward Martin Handcart Company of six hundred and four souls who started from Winter Quarters on the 25th of August, the remnant of which company entered Salt Lake City on Sunday, the 30th of November, 1856, as to "the angel of death laying waste," during that journey. The promise given in that exercise of the gift of tongues and interpretation was literally fulfilled. Every one of that family of six arrived in Salt Lake City. Not one of them fell by the way! Each of the children, by the divine blessing, attained maturity and honorably married under Gospel ordinances. One, the youngest, died in 1886, mother of seven children, born in the covenant, an honored officer in the Relief Society and Primary Association. The eldest was called in 1879 to

settle in Arizona; and with his family still resides there. The two other sons with their families are residing in Salt Lake City.

An event, however, took place in that perilous journey which, for the time being, seemed to indicate that the Lord's promise in that gift of tongues would not be fully realized.

Two good sisters, one, an aged widow, the other unmarried, in the kindness of their womanly hearts, had volunteered to assist the mother by taking charge of one of the children, at the close of each day's travel till the following morning. The offer was gratefully accepted, and the four-and-a-half-year-old, blue eyed, fair haired boy, became the one chosen to share the added protection of their tender care.

One morning, after a very cold night, when winter had overtaken the company, these sisters were horrified to find their little pet lying between them dead, as they decided, and in this condition they brought him to his parents. His father who had already made a fire, took the child and began by anointing him with consecrated oil, and praying over him, calling upon the Lord to keep His promise that not one of the family should fall by the way in gathering to Zion. Tests were applied, but not a heart beat or other sign of life was in the child. The father continued to administer, to chafe the limbs and body, and to call upon the Lord to fulfil his promise. After what appeared to the sympathetic fellow travelers and sufferers a very long time, the father thought he saw a slight flutter in the child's throat; this encouraged further rubbing, chafing and administration until, finally, by God's power and blessing, the dear child unclosed his eyes; and he is now a resident of Salt Lake City, father of nine children, and likewise a grandfather.

That word of the Lord, given by the gift of tongues, inspired a faith, an assurance, which prompted administrations and prayers in behalf of a child who was looked upon as dead by the scores present in that camp; and it is the father's conviction that if that promise had not been made, the boy would have been given up as dead; and would have been laid with the hundreds of that company who were buried by the wayside in that trying journey.—*Juvenile Instructor.*

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

The Seventies are holding out-door meetings in Ogden. At a recent gathering four hundred people assembled on the city hall square to hear the Gospel explained by Elders Seymour B. Young and George Reynolds. This out-door work is somewhat uncommon in Utah.

Wilford S. Gooch, a prominent business man of Salt Lake City and at one time a prominent member of the Church, died August 1st. Deceased was the leader of the "New Movement" an apostasy from the Church in 1869. As a religious movement it entirely failed.

A new industry is to begin soon in Utah; it is the manufacture of syrup out of sugar beets. Two factories will soon be erected, one at Nephi and the other at Provo, and each will cost about $200,000. By a newly patented process, syrup that will neither crystallize nor ferment can be made from beets.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 21, 1902.

EDITORIAL.

NEED OF MORAL REFORM.—A wholesome measure was taken recently by the Czar of Russia to counteract immorality in his great dominion. It was the issuing of an ukase, his imperial decree having the force of law, to increase the responsibility of men guilty of illicit sexual relations. Instead of following the unjust and vicious custom of preventing inquiry regarding the fatherhood of an illegitimate child, the new law seeks to determine it, and attaches material responsibility to it. The father must support his child until marriage, if a daughter, or until majority, if a son. The man must also maintain the girl that he seduces until her marriage.

Too much praise cannot be given the Czar for this enlightened treatment of the terrible moral sickness that afflicts modern peoples. It is almost past belief how near society is saturated with the evil of licentiousness. In some states of Europe one-third of all children born are illegitimate, and this of course represents only a part of the corruption. It is mainly among the poor that birth under such conditions is permitted. Where wealth and luxury abound, such shame is seldom borne, and instead a more terrible crime is added to the one already committed, the sixth commandment is broken to conceal the breaking of the seventh. Besides all this, is the loathsome system of prostitution, a "necessary evil" it is called; shame on the society that makes it necessary.

It is not to be supposed that the new law in Russia, even if rigidly enforced, will cause any great diminution of vice. It will, however, help matters somewhat, and at least correct a rank injustice. To the woman come by nature the pains and suffering of parenthood; and when not protected by wedlock, to her also is the shame. And yet her responsibility for the sin is almost always far less than the man's; he is seducer, she is the victim. To compel him to provide for her until she marries and to care for the unfortunate child until maturity will act as a restraint to selfish men.

No legal provision can entirely suppress any vice, and least of all when nature provides the means of practicing it. The law can do much by providing and executing just punishments, and by removing, as far as possible, the means of vicious gratification and the causes of crime, such as alcoholic drinks and opium. More subtle influences than officers and magistrates must act before iniquity ceases. The conscience of the people must be cultivated to cry out within themselves against sin, and moral strength must be developed

to come to the rescue and resist and overcome it. People must learn that, when all things are considered, a good life brings more pleasures—though sometimes less immediate ones—than a wicked career. Legitimate pleasures build up and cause greater capacity for enjoyment, but in a physical, literal sense "the wages of sin is death." A large part of the males in lunatic asylums are there as the direct result of sexual crime. With minds gone, they are torn by disease, until the malady reaches some vital point, and their wretched life expires.

The people of the earth are not gaining very rapidly the education of righteousness. The spirit of the times makes the present a marvelous age, but that spirit's name is not repentance. The world needs to purge itself of wickedness and receive a spiritual regeneration, otherwise, its magnificence will fade away, and its power will crumble. We do not expect all men to accept this only way of escape, but many souls will do so. Of those who choose righteousness and obey the Gospel, the Lord is raising up a people to meet Him at His coming. At that time He will visit swift judgment upon "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

J. J. C.

A DISTRICT meeting is to be held at Huddersfield in the Leeds conference, Sunday, August 24, 1902. Services will be held at the Victoria Temperance hall, beginning at 2:30 and 6:30 p.m. A general invitation is extended.

A SUCCESSFUL district meeting was held at Pelton in the Newcastle conference, August 10th, with well attended services in the afternoon and evening.

TRANSFERS.—Margaret Thurman and Diana Bean are released from the Leeds and appointed to labor in the London Conference, Olive Clark and Jane Woodward are released from the London and appointed to labor in the Leeds conference.

DEPARTURES.—The following missionaries sailed from Liverpool per s.s. *New England*, August 14, 1902: Charles L. Andersen, Swen W. Nielson, Frederick W Christensen, Johan Jensen, David L. McDonald, Alfred C. Rees, Alfred B. Chambers, H. Wallace Boden, Joseph E. Hart, Jesse H. Argyle, Joseph D. Harker, Louis F. Moench, Harry W. Cushing, Richard D. Brown, D. Carlos Kimball, Maria A. C. Kimball, Rhoda A. Lyman.

SPECIAL MEETING AT BRADFORD.

AT a meeting held at Conference headquarters, Wednesday, August 13, 1902, the Elders and lady missionaries were addressed by Sister Susa Young Gates, of Provo, Utah. Sister Gates prefaced her remarks by quoting from Matthew xii: 43-45, comparing the mind to home. She said that when an evil thought comes into our mind it should be driven out, and the "house" swept and garnished, but not left empty. It should be filled with pure thoughts; then evil would have no place to dwell therein. This is our seed time, and we

should labor hard while it lasts, for the harvest will soon be here. We should be very careful to sow good seeds that the harvest might be golden. Our salvation is sure as long as we are laboring honestly to save other souls.

At 7:30 a special service was held in the auditorium of the Temperance Hall, about 200 persons being present. Sister Gates requested the ladies present, especially Saints, to remove their hats, because, she said, it was much easier for the persons behind to see the speaker, and the faces of the women looked brighter than when shaded by a hat. The request was acceded to with good cheer by all present. The speaker quoted from Matthew xvi: 16-18, explaining the testimony of Peter as being revealed from God. Christ founded His Church upon the rock of revelation, and when the testimony of Jesus is given the Saints should build upon it. She closed her remarks by bearing her testimony to the truthfulness of the Gospel. President Franklin C. Moyle added his testimony and explained the development of the Church at the death of the Prophet Joseph Smith.

RAYMOND H. CLAYTON, Clerk of Conference.

THE ERA OF MOVEMENT.

THE present age is one of rapid changes. Greater activity is being crowded into the life of one generation now than was shown in centuries of the past. Not only is change characteristic of the restless western nations, but it is comparatively greater in some parts of the east and south. Down in Cairo one finds electric cars and steam cotton factories; great dams are being placed in the Nile, and steam centrifugal pumps are used to draw the water out to irrigate the dry earth. It is said that Cairo has advanced more in the last twenty years than it had done in the preceding ten centuries. The great continent of Africa, which was so little known sixty years ago, except along the coasts, has been revealed by the explorations of Livingstone, Stanley and others, until now by the agency of the railroad a new world is being opened to civilized man.

In Asia the change is equally great. That most exclusive people, the Chinese, have begun to feel the throb of modern life. Instead of resting self-satisfied within the great wall, many of the yellow men are leaving the graves of their fathers and going out to find new fortunes in other lands. In fact their immigration to the United States came to be a national menace, and that extraordinary law, the Chinese exclusion act, was passed. Canada, less stringently but almost as effectively, is protecting herself by placing a prohibitory immigration tax on them. Within the Chinese empire itself, telegraphs and railroads are being constructed, and the contagion of war has so thoroughly taken possession of the people that the hated "foreign devils" are being hired to drill the troops and teach them the use of western arms.

The bright and communicative little Japanese are now traversing the world in search of trade and improved methods of manufacture. Their nation is among "the powers," and the martial spirit burns nowhere brighter than in the empire of the Mikado. In fact, in the recent march of the nations upon Peking, the sinewy Japanese soldiers, in rapidity of movement and the enduring of hardship, were more than a match for their heavier comrades in arms. One can

scarcely believe that it was only forty-eight years ago since Commodore Perry, with his United States squadron of war vessels, made his successful argument for the opening of the Japanese ports and a treaty with his nation. The helpless Tycoon did not dare to oppose strongly this desire, and the result was that the "frogs in the well," as the Japanese themselves said they resembled in their exclusiveness, made great hops forward, and in a surprisingly short time were found croaking bravely in the international pond.

Australia and Siberia, originally great national prisons, have grown to be almost the greatest dependencies of the parent governments. In 1851, the population of Australia was 350,000; in 1897, it numbered nearly five millions. During this time telegraphs and railroads have been built there, and the *terra incognita* has been greatly diminished. In Siberia the healthy growth by free immigration began more recently, and the tracts are so immense that a few million inhabitants do not seem much by comparison. Yet the trans-Siberian railroad and the feverish desire to gain power in the far east, besides the native richness of the country, are influences that are showing their potency in drawing Russian immigration.

In Europe and America, besides the astonishing growth of population in the latter, life has changed during the last half century in many respects. In 1846, the first public telegraph company in England was organized to utilize the wonderful invention, made nine years before, of Professor Morse in the United States, and Professor Wheatstone in England. In 1858 the first cablegram was sent across the Atlantic ocean. In 1876 the first telephone was patented in the United States. A network of wires is now spread over civilized lands, and every ocean and sea has its cables. Led by the subtle electric current, messages sing in their speedy flight over our heads and pass silently down through the murky deep, until distance is annihilated. The sun looks down upon one-half of the earth and beholds the dealings of the children of men, their rejoicings and battles, their pleasures and sins, their law-making and law-breaking. Twelve short hours pass and the dark antipodes are suffused with light, but before that, the knowledge of those battles and rejoicings, those sins and pleasures has been borne to them.

Before 1840, when uniform penny postage was established, one was compelled to pay a shilling for letters that were carried over two hundred and thirty miles. Since that time correspondence has increased enormously. The issue of daily newspapers began in the eighteenth century, and yet until railroads and steamships increased their distribution, and the telegraph increased the supply of news, they were much less powerful than they are now. The great news agencies, by which so great a part of our reading matter is supplied, have grown up within the last fifty years. Besides these means of information people travel now as they never did before. Many can easily remember when the third class passengers stood in the box cars that were then used, while now they sit at ease on cushioned seats. At that time it was very unusual for the poorer classes to travel, now a considerable part of the wages of the laborer is spent in excursions. The bicycle, electric car and automobile are all aiding to give city people a better acquaintance with the country and are making country and suburban residence more popular.

Yet by no means have all possible discoveries been made. Even now we

are beginning to see the marvelous results of wireless telegraphy. Is it not possible that we may be able to telephone without wires at some future day? Navigation in the air has not yet passed beyond the merely experimental stage, but the probability of mingling with the birds in their flight in a not very distant future is admitted. It is certainly not more difficult for us to conceive of passengers and freight being carried by airships at a high rate of speed, than it was for people in 1807 to believe that Robert Fulton's *Clermont* would actually sail against current up the Hudson river or for the contempories of George Stephenson to realize that his little railway engine, the *Rocket*, would travel at the astounding speed of thirty-five miles an hour.

Looking beneath all these facts, what is to be discerned in this sudden progress, this wonderful, modern activity? Why has the great Master of light drawn the curtain so widely and let in such a stream of radiance upon the world? There have been times in the past when a strong light fell upon a nation, and it seemed to bound forward from obscurity to greatness, but this progress is not confined to a nation or a continent. It is universal. And the nature of the progress is different from former times. The arts are flourishing, but that is because the movement is broad; art is not the distinctive feature. It is hardly an age of poets; painting and music are prominent, but mainly because so many can now pursue their esthetic tendencies, and in this age of opulence there is so much greater call for the work of the artist. It is not remarkable for oratory or letters. But it is a time when humanity is being drawn together and made capable of feeling world movements. It is an age of combination, social and political as well as commercial. Rapid communication of intelligence and rapid locomotion are the nerves by which the world is being unified, so that it can be roused or soothed, angered or instructed.

There is a world movement now in progress that must soon be consummated, and the same Master that has let such a flood of light illumine mankind is directing the movement. The Gospel message of the angel that John saw flying through the midst of heaven has been brought to earth and must be preached "to every nation, and kindred, and tongue, and people." The glad tidings have already been heard in many lands, but the greater part of humanity is yet in ignorance of them. Eastern Europe, Asia, Africa and South America have as yet hardly been visited. The warning must be given them, and from every nation some will come to partake of the blessings of God's kingdom. The Jews must be gathered back to the holy land and again inhabit their city, Jerusalem. Zion must be established in the western hemisphere. The Lord has promised to do "a marvelous work and a wonder" in the latter days, and the preparations are now being made for its complete accomplishment.

And with the advantage of the rapid spread of knowledge, the close combination of all parts of the earth causes what in one sense is a disadvantage, but what will also fulfill the purposes of the Lord. In the latter days wars and rumors of wars shall fill the earth. The Lord has said that His people shall be the only one that shall not be at war one with another, and those who will not take up their sword must flee to Zion for safety. The nations are being so closely associated now, that war in any quarter interests all other parts, more than ever in the past. Thus in the late conflict in South Africa there were fighting under the British banner, soldiers not only from all parts of the British

isles but also from Canada, New Zealand, Australia, and India. Two years ago the armies of Europe and the United States were fighting together against the Chinese, at least seven nations being represented in the allied forces. The formation of alliances between governments tends also to draw them into any conflict that may break out. Formerly an army fought for conquest or for the defense of liberty and homes, but remoter objects lead soldiers now to battle.

It is certainly a wonderful age, an era of activity and change. But the hand of the Lord is controlling, and He will triumph in the end. His kingdom will prevail gloriously and will never be thrown down. He will in due time come personally to reign, and all nations and peoples will then be bound together not only by highways and means of swift communication, but also by sympathy, love and recognition of Him, the King of kings and Lord of lords, for of those who are spared every knee shall bow and every tongue shall confess that He is the Christ.

MORE COURTEOUS.

WRITING from Southampton under date of August 18th, President Henry H. Blood of the London conference states:

Your criticism of the discourtesy of the London *Daily Mail* in failing to publish or return Brother O'Gorman's reply to the falsehoods that were given space in that paper, was timely and deserved. A reply sent to the same paper by W. J. Bland, Esq., an influential London business man, was also ignored. It is a pleasure to know, however, that not all of the London papers are so unfairly conducted. The *Daily Chronicle* reviewed Mr. Linn's book at length, but without approving it as did the *Mail*. On August 12th, it gave space to a reply and was kind enough to send us a copy of the paper, calling attention to the letter being published. *The Echo*, an afternoon paper, was another journal that gave Mr. Linn extended notice, but it gave us equal space to answer and refute the false charges with which Mr. Linn's "Story of the Mormons" is replete. The publication of so much vicious matter in the London papers has caused us some additional opposition in our street work, but we rejoice in the stronger testimony that comes through being everywhere spoken against.

MARRIAGE.

No people hold more sacred the principle of marriage, nor esteem more highly the possession of chastity, than do the Latter-day Saints. Among no people, either Catholic or Protestant, is a lapse of virtue so rare as among this people. We consider sexual crime the most blighting curse that infests the earth to-day. Adultery is considered as next in the catalogue of crime to murder. Individuals guilty of fornication or adultery are promptly excommunicated from the Church, unless the sin is followed by the most profound repentance and the best reparation which can possibly be made. The children around the family altar, in Sunday school, Mutual Improvement associations, Primary associations, and all the institutions of the Church, are taught to

hold their virtue more sacred to them than life itself. When they attain to years of maturity and enter the holy state of matrimony, they vow before God, angels and living witnesses that they will never violate the marriage covenants.

We believe that God ordained the union of the sexes in marriage, not only for time but for all eternity. It is greatly due to this fact and the deeply religious element which enters into marriage among our people, that divorces are so rare. Young men and women are taught, that while pure love and perfect congeniality should exist between the parties to the marriage covenants, passion and infatuation should not be the ruling motive, but principle should control; and that in the weakness of humanity the dangers of mistakes in the mating of the sexes are so great, the only safe way is to seek in prayer and supplication the guidance of divine Providence; they are also taught to so live in daily walk and conversation that their heavenly Father will answer their prayers. To feel sublimely impressed that marriage is for all eternity, and that God is directly interested in us, tends to make people more careful and considerate, more prayerful in choosing a husband or wife, than otherwise they would be. The result of such teaching is a far greater percentage of happy unions and a much smaller percentage of divorces among the Latter-day Saints than among other Christian communities.

The primary design of marriage, to "multiply and replenish the earth" and not to gratify lust, is upheld by the Latter-day Saints as in no other community. The consequence is twofold. Infanticide, foeticide and illegitimacy are very rare. The two former practices, so common in the world and adopted to lessen the responsibility of child-bearing while increasing the facilities for lustful gratification, are esteemed by this people as abominations in the sight of God, little short of outright murder in heinousness. Parties known to be guilty of such acts would not be fellowshiped in any sense, but would be cast out of the Church without hesitation. The result of such high regard for the purposes of the Lord in marriage is, that the percentage of children in every family is much larger on the average than it is among any other Christian community of equal population. Because the children are numerous they are not weaker but usually stronger in body and intellect than in communities where the blighting curse of a reprehensible modern custom prevails. The wives of men thus taught and convinced of the sacredness of their procreative functions are healthier and happier in the home than are the wives and mothers in other communities. Prof. Phineas Priest, a non-"Mormon" phrenologist who traveled among the "Mormon" people in Idaho and Utah, said that in all his travels he had not found so large a percentage of healthy and intelligent children, with a corresponding condition of health and happiness on the part of the mothers, as he had among the "Mormon" people.

As to the eternity of the marriage covenant, a helpmeet was provided for man before death entered the world, and therefore death could not prevail against the covenants of the Lord. "And the Lord God said, It is not good that the man should be alone. I will make him an helpmeet for him" (Gen. ii: 18). The Savior came and offered up a sacrifice to redeem man from the fall, to destroy death and all the effects thereof. If His atonement simply redeemed the body from the grave, without restoring the condition of the Paradise lost, it would be altogether incomplete, and the words of Paul would

be without effect wherein he said to the Corinthians, "O, grave, where is thy victory? O, death, where is thy sting?" If death destroyed and the grave buried the covenants of the Lord, we would indeed be, as Paul says, "of all men most miserable." God is eternal, and "I know that whatsoever God doeth, it shall be forever" (Eccl. iii: 14).

When the ceremony of marriage is performed by a true servant of God, and the parties to the agreement are under the same covenant, he pronounces them one for time and all eternity. If this were not true of what avail was the authority delegated to Peter, when the Lord said unto him, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (Matt. xvi: 19). The Apostle Peter, performing the marriage ceremony for members of the Church of Christ, would not pronounce them husband and wife "until death do you part," for death was to be banished and "immortality brought to light" through the atonement of Christ.

All Christians pray and sing and preach about going to heaven. Will they be in the Lord there? If so, and they have embraced the true Gospel here, they will be united as husband and wife for all eternity, and that covenant will prevail there; hence, the Apostle Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord" (I. Cor. xi: 11). If they are in the Lord, then they are united; if not in the Lord, they are damned.

Again, the same Apostle tells us, "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. v: 23). Will any man say that Christ was the head of the Church for time only, during His few years of brief mortality, and that then the Church is left without a head? No; Christ is the head of the Church for all eternity, and God so designed the husband to be the head of the wife.

The doctrine of marriage until death, appears to be a Sadducee doctrine, for they denied the resurrection. It was the Sadducee who asked the Savior whose wife should the woman be who had seven husbands in this world. The answer was undoubtedly designed to apply to those who rejected the Gospel of Christ, while pretending to cling to the laws of Moses. They virtually made a covenant with death. Isaiah says, "And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. xxviii: 18). In making a covenant with death they broke the "everlasting covenant" and dishonored God, for He is everlasting and His ordinances endure forever, unimpaired by death, hell or the grave.—From Apostle Matthias F. Cowley's "Talks on Doctrine."

SCATTERED JUDAH.

One of the strongest facts of history is the continuance of the Jews as a distinct people during the centuries since the dispersion. They may be born in Russia, Germany, England or America, but they seldom forget that they are of Israel, or cease to cling to the traditions of the past and the promise for the future. They are a fecund people and are destined to have a larger